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ABSTRACT

This study reviews Ethiopia's efforts, experiences, and achievements with respect to developing education for international understanding over the past two decades in response to the United Nations recognition of the role education plays in promoting peace. It is an overture aimed at sharing ideas and experiences with all concerned for the promotion of peace and international understanding at home and abroad. It is possible to teach international understanding by emphasizing the removal of the sources of violence, conflict, and misunderstandings, the old patterns, and in their place creating a conducive environment for teaching peace and understanding by introducing new patterns. The spirit of education for international understanding urges people to appreciate their differences and to search and identify the common thread that ties them together enabling them to live and interact peacefully. This investigation consulted textbooks and curriculum only. Most of the books were from social studies, language, and civics classes at the primary and secondary school level. Ethiopia has made a great effort to advance international understanding and peace. Ethiopia has mediated internal conflicts between sister African countries of Sudan, Somalia, Morocco, and the Saharawi Republic (former Spanish Sahara). Ethiopia incorporates its foreign policy principles into the social studies curriculum. National objectives for international understanding are discussed, as are ways that Ethiopian society, business, and government support and promote peace and international cooperation. Contains 39 references. (DK)

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EDUCATION FOR INTERNATIONAL UNDERSTANDING: THE CASE OF ETHIOPIA

Ethio-Education Consultants

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
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INTRODUCTION

In 1974, UNESCO passed a resolution on *"Education For International Understanding"* in recognition of the role education plays in promoting peace. This study reviews Ethiopia's efforts, experiences and achievements with respect to developing *"Education for International Understanding"* over the past two decades. It is an overture aimed at sharing ideas and experiences with all concerned for the promotion of peace and international understanding at home and abroad.

Peace and international understanding can be developed through education because human beings have the inherent capacity to learn or change, and it is through education that this process takes place. **Learning breaks old patterns and introduces new ones.** In other words, it is possible to teach international understanding by emphasizing the removal of the sources of violence, conflict and misunderstandings (old patterns) and in their place creating a conducive environment for teaching peace and understanding (introducing new patterns). This method of education (changing) creates positive elements in human thinking which in turn contribute to making the world peaceful and habitable.[1]

"Education for International Understanding" emphasizes that despite the differences between nations, people can live together in peace. The Director General of UNESCO aptly expressed this point when he said:

> People are different, nations are different, they can get on peacefully only if they know one another and show regard for each others' differences. Diversity of races, languages, religions, ways of life and political systems is a fact of human society, and is, indeed the source of all its riches. However much people intermingle, whatever exchanges of ideas and information takes place among individuals, whatever progress is made by science and technology, or however pre-eminent a particular economic, political or social model becomes, diversity will remain, and must remain the rule.
>
> Every individual and every people must therefore make a conscious effort not only to admit that others may think and behave differently, but also to convince themselves that their own way of being is not better than that of other people.[2]

In essence, the spirit of *"Education for International Understanding"* urges people to appreciate their differences and to search and identify the common thread that ties them together enabling them to live and interact peacefully.

Every teacher of every subject at every level has the obligation and opportunity to make a contribution towards the promotion of "Education for International Understanding".[3]
John Theobold

SHORTCOMINGS OF THIS STUDY

This investigation consulted textbooks and curriculum only. Most of the books were from social studies, language and civics classes at the primary and secondary school level. Schools were not visited to confirm that international understanding was being taught according to the standards in the curriculum guide. It has been assumed that teachers incorporate these objectives in their teaching.

VISIBLE POLITICAL, ECONOMIC AND CULTURAL SUPPORT FOR INTERNATIONAL UNDERSTANDING

Ethiopia has made a great effort to advance international understanding and peace. It initiated the founding of the OAU and mediated internal conflicts between sister African countries of: Sudan, Somalia, Morocco and the Saharawi Republic (former Spanish Sahara).[4]

Political support via foreign policy

Ethiopia incorporates its foreign policy principles into the social studies curriculum as part of *Education for International Understanding*. The following policies were adopted by different governments at different times:

1. The 1955 revised constitution stated that Ethiopia would:
   - follow collective security principles;
   - adhere to the rules of the UN charter and;
   - respect the principle of peaceful co-existence.[5]

2. The 1987 Socialist Goverrment's constitution stated that foreign policy would be based on:
   - peaceful co-existence and nonalignment;
   - support for a country's right to chose its socio-economic system;
   - support for the sovereignty and territorial integrity of states; and,
   - resolving issues by peaceful means.[6]

3. The 1991 charter of Ethiopia's Transitional Government stated that its foreign relations were based on:
   - respect for the sovereignty of states;
   - non-intervention in internal affairs; and
   - the promotion of mutual interest.[7]

Ethiopia has also encouraged international understanding and peace by playing a catalytic role in drafting the OAU charter and hosting the OAU centre in Addis Ababa,[8] and by sending peace-keeping forces under UN command to Korea and the Congo. These contributions were an effort to fulfil Ethiopia's commitment to international security and peace obligations. These foreign policy issues are discussed in the Ethiopian media as a form of informal education.

Economic support via an open-market policy

The socio-economic characteristics of Ethiopia contribute to the desire for increased international co-operation. Ethiopia practices an open-market policy and wants to expand and strengthen economic co-operation with developed and developing countries.

Some multilateral economic relations have been signed. These include economic ties with the European Community under the Lomé Convention; the East, Central and Southern Africa regional common market (also known as the Preferential Trade Area); and the Association of African and World Coffee Exporting Countries.

Economic and cultural support via tourism

Ethiopia also encourages international cultural exchange through tourism and supports it through industries like Ethiopian airlines. Tourism has helped Ethiopia establish relations with other countries, and has helped other countries to know Ethiopian culture. It is believed that this sort of socio-cultural activity promotes respect for cultural diversity and mutual understanding.

ELEMENTS WHICH CONTRIBUTE ADDITIONAL SUPPORT FOR INTERNATIONAL UNDERSTANDING

Socio-cultural characteristics

Ethiopia has more than eighty nationalities and cultural identities. Through marriage, religion, trade, economic ties and other social integrations, different elements of these cultures have intermingled and formed national cultures.

This multiculturalism has helped Ethiopia host migrating foreigners for centuries. During Biblical times, the Jews came; in the seventh century A.D., Moslems fled to Ethiopia.[9] Both groups settled and lived peacefully practising their beliefs on Ethiopian soil.

In the nineteenth century, Ethiopia gave citizenship to Armenian social groups and allowed them to keep their own church, schools and language. Another social group, the "Rasteferians" from Jamaica, came and settled 250 km south of Addis Ababa. These groups also live peacefully with the Ethiopians and continue to practise their own beliefs.

Many politically persecuted groups such as the Greeks, Italians, Yemeni and Lebanese have lived in Ethiopia for the last one-and-a-half centuries. They enjoy the freedoms of Ethiopian hospitality, while inter-marriage with Ethiopians is common.

In 1994, large numbers of Sudanese and Somali refugees entered Ethiopia. According to the latest government report,

there are about 627,757 refugees, of whom 395,000 are Somalis, and the rest are Sudanese, with the exception of a few Kenyans and Ugandans. These refugees are considered guests in Ethiopia. Many of them are unrestricted and move freely outside the refugee camps.

Support via co-operation with international organizations

Regarding cultural relations, Ethiopia has signed many international and bilateral cultural agreements. UNESCO is one organization with which Ethiopia has a signed agreement. The role of the Ethiopian National Commission for UNESCO includes: facilitating scientific and cultural education exchanges between Ethiopia and other countries; supplying information and data; and participating in the implementation of UNESCO programmes.[10]

Other agreements for cultural exchange have been signed with the Sudan, Egypt, Kenya, Congo, Nigeria, Bulgaria, Hungary, Romania, Germany, Italy, France, India, China, Cuba and the USA, and the former Czechoslovakia, USSR and Yugoslavia.

Support via international student exchange

One programme that directly involves international co-operation is the student exchange programme. In the last seventeen years, about 1,000 - 1,500 Ethiopian students have gone to twenty-three different countries each year to pursue higher education on government scholarships. These scholarships strengthen solidarity and co-operation between African States. Private scholarships have enabled 3,000 students to go to about thirty countries each year. As Ethiopians are learning more about the outside world, foreign students are learning about Ethiopia by attending Ethiopian higher education institutions.[11]

International co-operation has existed in the education system since the introduction of modern education when

expatriate teachers were first employed at all grade levels. In 1990-91 alone, there were 197 expatriate teachers working in Ethiopia.

Foreign languages, one of the most important tools for international understanding, have been taught in Ethiopia since the beginning of the twentieth century. The first modern Ethiopian school, Menelik II, opened in 1908 and taught foreign languages throughout the first twenty years of its existence. French, English, Italian and Arabic were main subjects. At that time the following remarks were made:

> The presence of Ethiopians knowledgeable in European languages was considered crucial for the maintenance of sovereignty. The ruling élite of the period saw a close link between the country's independence and the presence of Ethiopians capable of communicating with the outside world.[12]

As of 1993/94, English has been taught in grades 1-12 and became the medium of instruction for secondary and higher education; it was also a major field of study in higher education. French is taught in special high schools and at the Addis Ababa University. Courses in German, Arabic and Italian are also taught at the Addis Ababa University. Arabic, Italian, Greek and Armenian are taught in community schools and Arabic is taught in Koranic schools.

Exposure to these languages is also available through the media. Publications in English, French, Arabic, Italian and German are available in Addis Ababa. Radio programmes are broadcast in English, French and Arabic. There are daily TV programmes in English. And everyday the theatre shows a foreign film in its original language. Cultural shows, artistic/theatrical groups, circus and acrobatics and art exhibitions are less common, but do take place in Ethiopia occasionally.

Ethiopian youth also have the opportunity to learn about other cultures through sports participation. Ethiopia participates in different national and international sports competitions, including the Olympic Games.

Ethiopia's effort to expose its people to other cultures

while sharing its multicultural heritage with foreigners, is indeed a step toward the promotion of peace and international understanding.

NATIONAL OBJECTIVES FOR INTERNATIONAL UNDERSTANDING

Since 1963, the Ethiopian education system has gone through many changes affecting educational policies. All the policies have aspired to international understanding, although at times, more elaborate aspirations have been expressed.

In the education policy for 1963, the objective for international understanding stated that Ethiopia wanted to:

> ... enable the youth to realize that they are members of the world community and encourage them to contribute their share for the welfare of human beings.[13]

In 1971, educational policy changed. In the new policy, objectives that contributed to international understanding included:

1. developing a democratic society founded on freedom, equality and justice;
2. fostering among citizens a firm sense of responsibility;
3. building a self-reliant nation that constructively participates in the African community and the world community.[14]

New "educational objectives" were issued in 1980. This new policy stated that:

> education should enable the learners to govern their lives according to the principles of truth and honesty, friendly attitudes and an understanding of the rights of peoples.[15]

Guided by this statement, objectives in different subject areas were set expressing international aspirations.

The *specific objectives set for political education*: to develop:

- an understanding concerning the development of patriotic and internationalistic attitudes;
- an understanding of social relations throughout the world and how they are reflected in Ethiopia.

The *specific objectives set for aesthetic education* were to preserve, conserve and make rational use of the environment.

The *specific objectives for physical education* were to contribute to the growth of national and international feeling.

The *specific objectives of historical instruction* were to enable students to understand, preserve and cultivate the humanistic, progressive traditions of the Ethiopians, the Africans and the world at large.

The *specific objectives of geography lessons* were to impart knowledge about the social, political, economic and natural conditions of the world; and to develop in students the conviction that people can modify and use nature to better themselves and the conviction that nature needs to be protected and conserved. It was also hoped that geography classes would develop in students positive attitudes and respect for other peoples' cultures.[16]

The intention of promoting international understanding was expressed in the preamble to the first charter of the Addis Ababa University, in which the then Emperor of Ethiopia stated his desire to establish a university where Ethiopian students and students from other countries could acquire higher education.[17]

The present draft Charter of Addis Ababa University aspires to promote international understanding more than the first charter. This recent text aims

- to provide education that inculcates respect for human rights and fundamental freedoms;
- to promote understanding, mutual respect and friendship among all peoples; and
- to inculcate in students feelings of dignity for work and dedication toward the well-being of society and humanity.[18]

Provisions have been made to attain these educational objectives at all levels of the education system. Textbooks,

teachers' guides and other necessary materials have been prepared for each subject. The lessons are enriched by lectures from experts, films, radio broadcasts, videos and TV presentations.

A new education policy has now been issued which fosters international understanding, since one of its stated objectives is to "*bring up citizens who respect human rights, stand for the well-being of people, as well as for equality, justice and peace, endowed with democratic culture and discipline*".[19]

THE ORGANIZATION OF EDUCATION PROGRAMMES[20]

Formal education

Formal education is organized into six divisions:

1. Pre-primary,
2. Primary education - grades 1-6,
3. Junior secondary education - grades 7-8,
4. Senior secondary education - grades 9-12,
5. Technical/vocational - grade 10 + three years
6. Tertiary education.

This paper will only examine primary, junior secondary and senior secondary level programmes.

PRIMARY EDUCATION, GRADES 1 - 6

Instructional objectives are stated in each subject at each grade level. These curriculum objectives develop cognitive, affective and psychomotor domains according to the level and ages of the children.

The curriculum includes academic and vocational education, which covers the study of languages, the social and natural sciences, mathematics, handicrafts, agriculture, arts, music, home economics and physical education. Topics dealing with the promotion of international understanding are shown on the next page.

Grade 4: *Geography and History*

- The geography of countries bordering Ethiopia;
- The history of the peoples of Ethiopia and neighbouring countries.

Grades 4 - 6: *Civics*

- The meaning of nationhood;
- Culture;
- Peace.

Grade 5: *Geography and History*

- Africa (location, area, physical features);
- African rivers and waters;
- The climate of Africa;
- Natural vegetation and wildlife;
- Natural resources;
- African history.

Grade 6: *English*

- British, French and German scientists and their contributions.

Geography

- Physical features, area, land surfaces;
- The waters of the world;
- The atmosphere;
- Climatic regions of the world;
- World population;
- World economy: agriculture, mining, industry, trade, transport.

History

The uses of historical education and historical resources: archaeology, recorded documents, oral history/folk tales.

- Historical calendar.
- Primitive communal society.
- Slave society.
- Feudal society.
- Capitalist society.
- Socialist society.

Teaching methods

Teaching methods at the primary level include problem solving, discovery method, discussion, role playing and traditional exercises depending on the nature of the subject and the grade level of the children.

Evaluation of student performance

Continuous assessment of classwork, homework, quizzes, tests along with cumulative final examinations are used to determine a student's progress. Until 1991, there was a national examination given at the end of grade six on the following five academic subjects: Amharic, English, mathematics, general science and social studies. Passing this examination was the decisive factor in promotion to the junior secondary level.

In the past, primary education was taught in Amharic, and English was taught as a subject; but in the 1992-93 academic year eight local languages were used for instruction in their respective localities. Amharic is now offered as a subject from grade 4 onward, and English is taught as a subject starting from grade 1.

JUNIOR SECONDARY EDUCATION GRADES 7 AND 8

Junior secondary schools follow the same approach used in primary education concerning: objectives, curriculum content and organization, methodology, and student evaluation. The difference between primary and junior secondary education is that junior secondary classes are taught in English; technical/vocational education is introduced; and a national examination is given at the end of grade 8. This examination decides which students qualify for senior secondary education. The subjects tested are the same as those for the completion of grade 6: Amharic, English, mathematics, general science and social studies.

International understanding at the junior secondary level is promoted by the following topics.

Grade 7: *Amharic*

- The study of ancient life through historical relics, e.g. Egypt, Denmark.

Geography

- The Earth in space;
- The Galaxy, the solar system;
- Earth's history, its origin and structure;
- The materials of the Earth's crust;
- Forces that change the surface of the earth.

History

- The primitive communal society;
- Ancient river valley civilizations;
- Ancient Greek and Roman civilizations.

Grades 7 and 8: *Civics:*

- Nation;
- Culture;
- Ethics;
- Government;
- Peace.

Grade 8: *Amharic*

- Culture and its influence on the development of a country.

Geography

- Locating places on the Earth's surface;
- Movements of the Earth;
- Weather and climate and their influence on the life of mankind;
- Natural vegetation.

History

- The feudal system of Europe;
- Africa during the middle ages;
- The formation of the central governments of Europe;
- The industrial revolution in Europe and America;
- Colonialism.

SENIOR SECONDARY EDUCATION: GRADES 9 - 12

In senior secondary schools, the instructional objectives, content and organization of the curriculum, teaching methodology and evaluation mechanisms continue with the same pattern set by primary and junior secondary education. The Ethiopian School Leaving Certificate Examination (ESLCE) is given at the end of grade twelve. Fourteen subjects can be taken and students are obliged to take between five and eight subjects. English and Mathematics are compulsory for admission into higher education or further training courses.

In senior secondary school, the topics catering to international understanding are:

Grade 9: *Amharic*

- the history of the postal service throughout the world;
- the preservation of historical relics;
- the historical development of petroleum.

Geography

- man in different natural regions;
- climatic regions;
- geographical determinism and interdependence between regions.

History

- the advance of capitalism in the 1850s;
- Black Africa in the period of industrial capitialism 1789 - 1870;
- the English bourgeois revolution;
- monarchies of Eastern Europe;
- the slave trade in Africa;
- characteristic features of European colonization;
- the French Revolution.

Grades 9 - 12: *Civics*:

- Nation;
- Culture;
- Ethics;
- State and government.

Grade 10: *English*

- Fund-raising for the displaced;
- Community service;
- Justice;
- Admitting mistakes;
- Apartheid.

Geography

- Main industrial regions of the world;
- World trade, transportation and tourism;
- World population;
- World and regional organizations; the UN and its organs, systems, aims and objectives; OAU and Arab league.

History

- the American Civil War;
- the unifications in Europe;
- national liberation movements;
- colonialism and its policies;
- World War I;
- the League of Nations.

Grade 11: *Amharic*

- Culture and cultural changes.

Geography

- Geography of Africa.

History

- the capitalist world between the two world wars.
- the national Liberation movements of the peoples of Asia, Africa, Latin America in the period between the two World Wars.
- World War II.

Amharic

- the development of language;
- the structure of language;
- language and its basic characteristics.

English

- the destructive power of the neutron bomb.

History

- the USA and the Western European Countries after World War II.
- the emergence of the Cold War.
- disintegration of the colonial system
- forces of peace.

The topics reviewed, reflect the objectives of the Ethiopian programme for promoting international understanding. This study investigated only six out of the possible eleven to fifteen subjects that can be taught in grades one through twelve. Even so, the topics dealing with international understanding have not been thoroughly investigated.

Non-formal education

In an underdeveloped country, like Ethiopia, it is difficult to universalize education in a formal system. Hence, well-organized and less expensive non-formal education is believed to be a panacea. It provides education to those who wish to learn. Non-formal education was not given much attention until a mass literacy campaign was initiated in 1970.

Some of the objectives of non-formal education are:

1. To produce politically and socially conscious citizens.
2. To teach co-operation.
3. To develop critical minds that respect Ethiopian culture and history.
4. To develop positive attitudes towards self-reliance and self-help and to give dignity, confidence and self-respect to deprived communities.
5. To develop an educated population beyond basic literacy standards.

These objectives were supposed to be attained through the literacy and post-literacy programmes.

The instructional objectives of these programmes include the development of literacy and computation skills, civic

consciousness, economic prosperity and social maturity of the masses in the context of functional literacy.

The literacy curriculum included reading and writing the Ethiopian alphabet in the nationality languages of the respective regions, computation and simple reading materials, including newsletters which are distributed to reading centres. In the post-literacy programme, environmental education, arithmetic, agriculture, health and nutrition, appropriate technology, home science and family life education, service and civic education are included.

Different books are prepared for the literacy and post-literacy programmes. In this paper, twelve books and one newsletter were reviewed.

1. The newsletter, "Development Through Post Literacy Education," was published in five languages. The September 1990 issue reviewed the following topics:
   (a) child care;
   (b) the potato;
   (c) the danger of circumcising girls;
   (d) family planning and population education.

2. A supplementary reading book, "Your Folk Tales", was published in seven languages. It contained thirty-two stories dealing with justice, morality, and the need for cooperation among peoples.

3. Political Education Book One, deals with:
   (a) developing production and culture;
   (b) proletarian internationalism and;
   (c) the farmers' co-operative association.

4. Political Education Book Two, deals with:
   (a) labour;
   (b) upgrading productivity and cultural building;
   (c) morality;
   (d) mass organizations;
   (e) peace and war.

5. Functional Literacy Reader One deals with:
   (a) clean water and its use;
   (b) prenatal care;
   (c) household pest control;
   (d) soil conservation.

Evaluation of student performances includes continuous assessment and final examinations. Those who successfully pass receive an official certificate stating that the participant completed the literacy or post-literacy programme. Those who

do not pass enter a remedial programme. Those who successfully complete both programmes are entitled to enrol in regular or evening classes at the formal grade three level.

Non-formal education also includes distance education, a programme designed for those who discontinued their formal studies. Distance education programmes are mainly offered at the secondary level. Technical and vocational classes are offered to workers, and there is also education by radio for teachers and adult literacy students.

Prior to 1979, ninety-three per cent of Ethiopia was estimated to be illiterate. This was one of the highest illiteracy rates in the world. However, the situation dramatically changed after the launching of a National Literacy Campaign to which organizations and individuals donated funding and time.

The results have been impressive. Between 1979 and 1989 20,500,000 people (79.8%) of the population became literate; 1.9 million instructors participated; literacy books were prepared in fifteen languages; 9,400 post-literacy reading centres were established; 144,300 copies of post-literacy newsletters were distributed and 20,000 radio sets were distributed to literacy centres. As a result of this effort, Ethiopia received two awards: the 1980 International Reading Association Award and the 1982 Kruspskaya Literacy Award.[21] These dramatic achievements captured the attention of many nations, particularly in the developing world, who sent delegations to Ethiopia to learn from the experiences of the campaign.

SOCIETY'S LESSONS - *MORE* INFORMAL EDUCATION

As in any other society, Ethiopia's sources of informal education include *the family, society, religious institutions and the mass media*.

Generally speaking, Ethiopians learn hospitality in the home. Traditionally, the Ethiopians believed that guests were sent by God. Hosts washed the feet of their guests, prepared

food and, if necessary, gave up their beds to ensure a guests' comfort.

Ethiopian society teaches the young to treat their elders with a special respect. When elders appear, the younger people stand to welcome them and offer their chairs to them. The young bow whenever they meet an older person.

It is the elders who have traditionally maintained peace in Ethiopian society. Their counselling, used to settle conflicts, is known as Shimgllina. In Shimgllina, the elders represent God and arbitrate on his behalf. Their decisions are final and those who are wrongly humiliated and hurt are usually compensated. In most cases, the terms of reconciliation suggested by the elders are followed and the conflict is settled forever in God's name. No revenge is taken on either side.

Strong, well-established traditional institutions throughout Ethiopia also teach values of social and economic significance informally. These institutions are peoples' institutions and are based on members' needs. They are places where democracy, self-rule and participatory decision-making are practised. The members of these associations formulate and adopt memoranda; change the memoranda as they please; elect and remove leaders democratically; and arrive at decisions democratically. Furthermore, these institutions, which include the *Equib*, *Edir*, *Debo*, *Senbete*, etc., serve as peacemakers.

The *Equib* is similar to a credit association. It collects money from its members at given intervals and issues the collected money to a member chosen through a lottery.

The administrative process is carried out by a judge designated by members upon completion of the first round. After everyone has collected the amount they paid, the association discontinues. However, the *Equib* can be reinstated if the members give their consent. The objective of the *Equib* is to give individuals access to a pool of money that can be invested or used for a targeted purpose.

The *Edir* is a social institution. People form this group to help each other in the event of a death in the family.

This association aids the survivors through cash or labour. The association is governed by rules and managed by elected representatives.

The *Debo* is a self-help organization. People of mutual interest organize themselves into a group to help each other complete a task.

The *Senbete* is a gathering held in church on Sundays. The main purpose is social. Members eat and drink together to promote friendship and intimacy. The *Senbete* also helps promote understanding and tolerance by settling disputes between members.

These traditions have been passed down to the younger generation and have an informal influence over shaping their values.

The media also plays a vital role in the dissemination of informal education. Ethiopian Radio and the Educational Broadcasting Service of the Ministry of Education have developed different programmes to inform the public about the activities of international organizations, world problems and current events.

The Ethiopian Television Service also serves a large number of people throughout the country. Through TV, knowledge of other countries and cultures is disseminated.

Books and publications could inform and teach the public about other cultures but they are limited in number. Public libraries do not exist in many towns and the general public does not have much access to books, newspapers and magazines.

Some organizations promote informal education by organizing forums for the public. They sponsor lectures, panel discussions, debates, conferences and publications on current trends. A typical example of one of these groups is the "Ad Hoc Committee for Peace and Development," a non-governmental organization formed by Ethiopians abroad during the military government. This committee strives to:

- help in the effort of consolidating peace, tranquility and brotherhood among Ethiopian peoples;
- combat divisions and hatred among the different nationalities through people to people programmes;

- help people understand that peace is in everyone's best interest.

The committee uses international peace conferences and public forums to achieve these objectives.[22]

The Ethiopian Human Rights Council and Forum 84 are other non-governmental organizations that disseminate information to the public to increase understanding about peace, human rights and mutual understanding.

THE ORGANIZATION OF TEACHER TRAINING

The Teacher's Role in Education for International Understanding

Teaching imparts knowledge, attitude and skill from one person to another. This transference is a difficult task. Teachers need to be trained about how to make this transference smooth.

The teacher shares responsibility for the development of a child. A 1970 report by the Indian Education Commission said:

Of all factors which determine the quality and progress of education and its contribution to national development, the teacher is undoubtedly the most important. The success or failure of all educational endeavour ultimately depends on his personal qualities and character, his educational qualifications and professional competence.[23]

The teacher shapes the mind of a child. The teacher can make a child strong or weak. To a certain extent, the child is a product of the teacher who, in turn, is a reflection of the training received.

Government authorities determine educational goals and policies, but school management and teachers know how these goals are best implemented. Their responsiblities are immense and this is why it is important that they receive proper training.

With this basic understanding of the need for teacher education, different teacher training programmes are offered in Ethiopia.

The Organization of Training Programmes

Training programmes are organized on five different levels.

1. Pre-primary (Kindergarten);
2. Primary Education;
3. Junior Secondary Education;
4. Senior Secondary, Technical/Vocational Education as well as Teacher Training Institutes for teaching trainers;
5. School Directors' Training Programmes.

The main objective of these programmes is to produce qualified teachers at all levels. A detailed examination of the primary teacher training programme will be discussed here.

Primary Education Teacher Training Curriculum

There are twelve Teacher Training Institutes with programmes for primary education. These unstitutes can handle approximately 6,800 trainees per year. Candidates are selected from those who have completed grade twelve with a minimum pass mark on the ESLCE (Ethiopian School Leaving Certificate Examination).

The trainees receive ten months of rigorous training in which one month is reserved for teaching practice in a primary school. The training is free and includes room and board.[24]

There are some laws and guidelines Ethiopian teachers follow in order to shape Ethiopia's youth. And, according to their Teachers' Code of Ethics, it is they who are responsible for promoting international understanding. The Code of Ethics in article one, paragraph 8 states that,

the teacher fights ethnocentrism, chauvinism and promotes internationalism.

Article two, paragraph 30, states that a teacher:

encourages students to fight for justice, democracy and equality for all human beings.[25]

Additional articles address human respect and mutual understanding.

To help promote the intentions put forth in this Code of Ethics, an Ethiopian Teachers' Association was established in 1949. The association is part of the World Federation of

Teachers' Unions and attempts to inspire teachers to work for the development of education in Ethiopia.

The Ethiopian Teachers' Association Journal, "The Voice of Teachers," encourages teachers to help students from different ethnic origins develop a basic understanding of human rights.

The Association also participates in international conferences and disseminates information about the profession to its members. Prominent teaching experts have come to Ethiopia to exchange views and experiences with association members. These exchanges have helped the Ethiopian teachers develop their own international understanding.

Fortunately, a number of Ethiopian teachers, especially those teaching in higher education are foreign trained. Expatriate teachers work in higher education, senior secondary and technical/vocational schools, and most teacher trainers have short pedagogical training in friendly countries. When they return from this exposure to the outside world they are better equipped to promote respect and co-operation among people.

THE CONCRETE RESULTS ACHIEVED IN RECENT YEARS

The results of educational programmes cannot be expressed in quantitative terms. However, it is possible to express trends and behaviours in general terms. John L. Hardie, in discussing the achievements expected from schools, said, that a school should be:

> **... a community in miniature with its virtue depending largely on the kind of community spirit that animates its corporate life. The real criterion of a school is not to be found in the beauty of its buildings, nor in the abilities of its staff, nor in the excellence of examination results, nor in its proud traditions, nor in its sports successes, but in the mental attitudes and behaviour of its pupils, in the tone and temper of its communal life, where the whole is recognized as greater than any of the parts, and where the active principle pervading and animating all, is service above self. Thus, the school is a community within a community.[16]**

Ethiopia's cultural communities have managed to develop a harmonious community spirit. This should be considered a great achievement for both the formal and informal education programmes.

THE INFLUENCE OF MIGRATION

Both internal and external migration have affected Ethiopian society and therefore its education system. Most of the time one cultural community will integrate with another cultural community making it difficult to identify the origins of their different cultural elements. Through marriage they have combined to form a multicultural group.

As mentioned before, more than 600,000 refugees and around an equal number of foreigners live in Ethiopia. Different national languages are being used in primary level instruction in both formal and informal education. Primary school-teachers are trained in the national language of their respective area. Textbooks are also available in national languages.

The government has been regionalized. Each region has the right to establish direct contact with relief organizations with respect to relief work.[27] And development projects and other socio-economic activities have been decentralized. The Human Rights and the Rights of the Child international conventions have been ratified.

To enhance international understanding, civics education was added to the curriculum in 1990. It is offered from grades 4 to 12. All levels include a chapter on peace education.

United Nations Day, 24 October, is observed at all school levels and by teacher training institutes. Lectures, and discussions are organized and UNESCO Club members study and disseminate information on the activities of the UN and UNESCO to students.

African Unity Day is also celebrated in schools. School competitions are held where questions on African and

international affairs are asked. Large numbers of people participate and observe this occasion with keen interest; national and international sports competitions are held; lectures and media information about the OAU and Africa are organized. These activities create awareness among Ethiopians about the functions of international organizations and thereby promote understanding and friendship among nations.

LEGAL PROVISIONS MADE TO PROMOTE EDUCATION FOR INTERNATIONAL UNDERSTANDING.

1. The charter of 1991 covering the transitional period of the Transitional Government of Ethiopia includes democratic rights and principles of foreign policy which could have far-reaching implications affecting education for international understanding.
2. Among the objectives enunciated in the 1994 education and training policy that have a direct relevance to education for international understanding are:
   - Providing education that promotes democratic culture, tolerance and the peaceful resolution of differences and that raises awareness about discharging social responsibilities;
   - Providing education that can produce citizens who stand for democratic unity, liberty, equality, dignity and justice, and who are endowed with moral values.
3. The language policy states that primary education will be taught in the mother tongue: Amharic will be taught as a *lingua franca* to facilitate nationwide communication; English will be the medium of instruction in secondary schools and higher education establishments. To further facilitate international relations and enable learners to become familiar with other cultures, they will be required to learn one national language and one international language.

4. The charter of the Ethiopian National Commission for UNESCO states that the Commission will develop and facilitate educational, scientific and cultural exchanges between the people of Ethiopia and the rest of the world.
5. The draft Charter of Addis Ababa University states that the education given: *will fully develop the personality of the learner, and inculcate respect for human rights and fundamental freedoms; promote understanding, mutual respect and friendship among all peoples; inculcate in the learners the dignity of work and dedication to the well-being of society and humanity.*

TRAINING AND RESEARCH ACTIVITIES

It would be difficult to say that all the necessary actions have been taken in training and research. In research, there has been no significant work done so far.[28] Non-governmental organizations are trying to train people on how to handle situations of confrontation and peace. An example of such an organization is the "Ad Hoc Committee for Peace and Development". This committee holds conferences open to the public, political groups and representatives from different regions of the country. The forums discuss issues pertaining to peace and reconciliation. In the organization's journal, the dialogue is pursued. The following is an example taken from the topic "peace".

Peace comes only with understanding and accommodating the feelings of others. Peace goes beyond justice. Even after justice is done, there can still be anger, hostility, animosity and the desire for revenge. Peace then involves cultivating the positive attitudes and friendship of a party who might feel hurt in the process of justice being done. The challenge for peace is how we can bring justice without dehumanizing the adversary from whom we seek justice.[29]

CONCLUSIONS

Ethiopia is trying to promote "*Education for International Understanding*". Out of fifty-three texts prepared for formal education in grades 4 to 12, forty-five of them (85%) have topics dealing with the outside world. In the non-formal texts reviewed only 4 (33%) have elements involving international understanding.

However, it is interesting to note that 88% of educational personnel interviewed believe that too much emphasis is placed on other countries in formal education. They recommend that more attention be given to traditional Ethiopian cultures and values.

However, international understanding does not feature sufficiently in non-formal education. In a country like Ethiopia, non-formal education is indispensable. Between 1979 and 1989, the literacy rate grew from 7% to 76%. This means that 20.5 million Ethiopians became literate. It is felt that the texts prepared for these people could have contained more elements for international understanding.

RECOMMENDATIONS

As we all know, today's world is plagued with the problems of violence, animosity, conflict and war. Human suffering is continously on the rise. The long-term solution to these problems lies in education. This is because change in human

behaviour can occur only through education and learning. Therefore, the role education plays in attaining international understanding deserves the mutual co-operation of the nations of the world and international organizations. The following are recommended goals and objectives for attaining international understanding.

1. *Education for International Understanding* needs to be re-emphasized in schools. The contents should be revitalized and expanded with the aim of producing citizens who are committed to democracy, and to developing world understanding.

2. The Ministry of Education should take the following measures:

(a) it should draw up a teacher's manual for teaching education for international understanding based on the concepts of human rights, cooperation, interdependence and peace;

(b) it should select topics that are appropriate for the grade level and the maturity of the children;

(c) it should devise a guide showing teachers how they can integrate their subject area with the topics of education for international understanding;

(d) it should solicit funds and material support from international funding agencies for the above-mentioned projects.

(e) it should try to develop supplementary reading materials on certain topics for selected grade levels as a pilot scheme.

3. The curriculum of literacy education should be designed to include topics on international understanding.

4. A committee representing the Ministry of Education, Ministry of Labour and Social Affairs, Ministry of Foreign Affairs and the Ethiopian National Commission for UNESCO should be established. The work of the committee should be co-ordinated by the office of the Ethiopian National Commission which should have a branch network at all levels of the education bureau. The main function of this committee is to encourage and support innovative programmes related to international understanding; to seek funds and material assistance from international organizations like UNESCO; to collect, compile and disseminate information within the country and abroad and thereby encourage the spirit of exchange; to support training programmes for co-ordinators dealing with education for international understanding; to establish prize-awarding mechanisms for achievements related to peace and world understanding; to organize radio and TV broadcasts around topics of peace; to organize seminars for those in education; to invite professional groups to contribute their share to the promotion of peace. The mass media should play a role in educating the public about the world, its problems and our responsibility in solving them in order to make the world a better place.

5. UNESCO Clubs and Associated Schools should be strengthened and expanded. Pilot UNESCO Clubs should be selected in each sub-district and further strengthened to serve as models for other schools in their locality. These

pilot schools should be animated by competent teachers capable of serving as catalysts for peace. These pilot schools should receive assistance from the Ministry of Education.

6. Sub-district education committees should motivate and inspire school directors, teachers and parents to seek solutions to global concerns. Furthermore, students should be encouraged to discuss issues with their families at home, thus diffusing the coverage of the information to more people.

7. Various forums, like school days, teachers days and other events, should be used for discussion.

8. District Educational Centres should be involved in producing instructional materials and teaching aids.

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